

The American Friend

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Friends World Conference Number



Clothier Memorial Hall
Swarthmore College in which the
Plenary Sessions were held.



FINE SET UP OF WORLD CONFERENCE

Days Well Programmed and Plans Effectively Arranged for Successful Gathering

It was a difficult task, that of setting up a World Conference on two campuses several miles apart, and yet maintaining the essential unity of the gathering. Early in the planning it had been proposed that the Conference be held at some watering place, such as Silver Bay, where Friends could be housed together. This would have simplified many problems. It was felt, however, that there would be distinct advantage in having the Conference meet on Friendly preserves, so to speak, and amid rich Quaker associations of the past. All problems involved were surmounted in such a way as to justify the decision which was finally made.

So far as the worship-fellowship groups and the Commission study groups were concerned, the Conference was really set up in two places. However, when it came to the plenary sessions and the mass meetings, the Haverford residents were daily brought to Swarthmore by special bus convoys; and one must not forget that the social opportunities so finely offered by the daily teas were also unified for all.

What proved to be one of the most helpful features of the conference days was the marvelously well executed plan for distributing all conference attenders among the many meetings within a forty mile radius of Philadelphia. This afforded one of the most welcome opportunities for acquaintance and for carrying the spirit of the Conference to the whole Philadelphia area. Not only that, but it also enabled visiting Friends to acquaint themselves with meetings of different type from their own and of making a spiritual contribution that, so far as we have learned, was warmly welcomed everywhere.

For example, on our return to Swarthmore in the evening, we were accosted by the pastor of a Mid-Western Meeting who, at his own request, had been assigned to a meeting of the Hicksite persuasion. With face all aglow, he told of the experience that had been his, declaring it to have been the richest day in his spiritual life. Similar expressions were enthusiastically related by many others.

But think what it meant to plan and execute such an arrangement! In the first place there was the assignment of visitors to the different meetings. This had to be done in the closest of co-

operation with the latter; to be explicit, every visitor was assigned not only to a meeting but to a host member of that meeting responsible for his entertainment. In the second place, there was the matter of transportation to arrange, so that all Friends were delivered to their respective meetings in good time. We mention this to indicate something of the excellent work in planning that was done. Similar planning was required in great exactitude for the adequate housing and feeding of the conference attenders, with all the necessary details involved. It was a common expression that never in the observation of Friends anywhere had more adequate plans been worked out or better executed.

A few words regarding the daily



Royal Rufus and "Ted" Harvey
in Expansive Mood.

schedule. Following breakfast, second serving, all assembled in the fellowship-worship groups to which they had been assigned. Of these there were seventeen on the Swarthmore and six on the Haverford campus. Each group consisted on an average of about forty members, with two conveners, assigned beforehand, for each group. The personnel in each group remained the same throughout, so that a continuity of development in fellowship and purpose was possible. There was the general feeling that it was out of this fellowship, to which an hour and a half was devoted each morning, that the spiritual life and fellowship of the Conference developed.

Friends went at ten-thirty to the

group discussion of the Commission topics, choice of which was optional, but here again continuous attendance was encouraged. Procedure in the various Commissions varied somewhat. In some cases, the subject was divided up into definite topics for discussion on successive days. In others, the consideration grew more informally, taking its course from the general discussion and trend of interest. The difficulty here was that most Friends wished to attend all the groups and found it hard to make a choice. While most, if not all, the Commission groups proved searching and stimulating, we gathered from comments often made that special enthusiasm was manifested over Commission One, having to do with the spiritual message of Friends.

Lunch over by two o'clock, or thereabouts, an alleged unprogrammed period followed, which was generally given to special meetings and conferences, and to personal contacts. Tea was served on the campus at three-thirty, local meetings in the area acting as hosts, or perhaps we should say as hostesses, on different days.

By four o'clock an informal music program would begin at Clothier Memorial, sometimes in the nature of organ music, sometimes numbers by the ever-popular Fisk singers. This was while Friends were gathering for the plenary session, which lasted from four-thirty to six. Following dinner, either a plenary session or a mass meeting occurred, beginning at a quarter after eight and lasting until ten o'clock.

Since they had so much to do with the success of the general sessions, a word should be said regarding the Clerks. As Presiding Clerk, Rufus M. Jones had the Conference well in hand, injecting into it his characteristic flashes of insight and humor, which contributed to the era of good feeling. At his right was the ever alert and efficient Deputy Clerk, Paul D. Sturge, Secretary of the Friends Service Council in England, while on his left R. Halfdan-Nielsen of Denmark served well as Assistant Clerk. The particular kind of minuting and clerking done in the British Isles tends to produce good Recording Clerks, and the Conference was excellently served in that respect by Isabel Grubb of Ireland and Amy E. Wallis of England, with J. Franklin Brown, Elizabeth B. Jones and Lyra Trueblood Wolkins assisting as representatives of this country. It was a nice recognition and added to the cosmopolitan atmosphere of the assembly that at each session two additional Friends sat at the table as Assistant Clerks, representing in turn the various countries in which Quaker groups are now found.

THE AMERICAN FRIEND

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Now it Can be Said

Quakerism a World Movement

IT WAS a French Friend with a Belgian background and name who said the significant word. Speaking to a vast audience in the Swarthmore College Field House, Henry Van Etten, presiding officer, said: "No longer is the Society of Friends an Anglo-Saxon branch of the Church of Christ. It is a world-wide Society and fellowship, trying to show a new way of life—the way of love, of brotherhood and of hope." Thereupon he proceeded to present in turn a few personal manifestations of this globe-encircling fellowship, representatives of the Quaker movement in Syria and Palestine, in Japan, in Sweden, in Madagascar, in India and in Ireland.

This public statement, coming near the close of the World Conference, was but the verbal expression of what all in attendance had come strongly to feel. They felt it when first gathering on the campus beneath the stately trees, and noting the variety of race and nation and color. White faces were much in the majority to be sure, but there was enough of varying color from India to Oklahoma, from Japan to Jamaica, from China to Cuba, to give distinction to the assemblage and to convey the planetarian sense.

A VISIBLE DEMONSTRATION

Then came the first general session when Friends found their places under the standards of their respective home lands. What a thrill came to us in this visible demonstration that the Society of Friends has indeed become an international fellowship! Sitting at the press tables beneath the Clerks' desk on the platform, we noted immediately before us, almost within reach, the standards of Denmark, of Austria, of Czechoslovakia, of Cuba, of Africa, and of Australia, while behind them appeared those of India, Norway, Japan, Switzerland, Germany, England, Ireland, Holland, Canada, New Zealand, Mexico, China, France, Jamaica, Syria-Palestine, and the many American Yearly Meetings. As each delegation arose when the roll of countries was called, we not only saw but felt the evidence of the world movement of Quakerism. It was a case of "Seeing is believing." Intellectually, we already knew this to be a fact. It is one thing, however, to know a thing as a matter of information and record; it is quite another thing to sense it in the living presence. A world-wide Society of Friends was present in the flesh.

Impressive as it was, the physical presence of

Friends from all over the globe was not enough in itself to make the Society of Friends a world fellowship or movement. Fundamental to the latter was a welding together in a sense of oneness. That such deep spiritual unity was experienced so quickly is further and final evidence of "things hoped for" from the Conference. Background, cultures, doctrines, social position, political and economic views and intellectual outlook were about as divergent as the countries represented were distant. While discussion of vital issues, including several controversial questions, was frank and free, no effort was made to coerce or persuade, and no attempt was offered to level down convictions to the least common denominator. All were apparently present as free seekers after truth and light as revealed in God and Christ, and unity was found in the common search. As Rufus M. Jones expressed it in the opening session, Friends had gathered from all over the world to pool their accumulated insight and findings of truth, but also to rise above the mere process of addition to the divine inspiration that is transcendent. Friends were fused in that rich experience.

PUTTING FIRST THINGS FIRST

Prompt achievement of spiritual unity, amid such variety of thought and outlook, did not come "by observation," but by putting first things first. Great emphasis was placed upon the consideration of the spiritual message of the Religious Society of Friends, which became focal to the Conference. This was logical, but logic is not always followed. Whether by logic or insight, Friends undergirded the Conference by stressing basic spiritual realities as presented by Commission One. As H. G. Wood declared in the closing session, there is a necessary and organic relationship between inward experience and outward service, between the first Commission and the Commissions dealing with our message in action as represented by the so-called Friends testimonies. Frustration will result if they are ever separated.

It was in thorough keeping with this spiritual process that the day's program began with the worship and fellowship groups which were together for an hour and a half. There was very general agreement that they marked the high tides of the week. From these small worship groups, Friends went directly to the consideration of various topics and issues of social concern. In short, to change the

figure but slightly, the open and extended periods of earnest group worship provided the spiritual dynamic of the Conference and its unifying power. Thus again was demonstrated the effectiveness of the Quaker way of worship.

FRIENDS WERE "KNIT AND UNITED"

To many and perhaps to most Friends, the Conference was most prized, not for the public meetings nor for the notable addresses, and not for the illuminating consideration of questions that impinge upon our faith, but for the rich personal fellowship it afforded. To walk and talk with Friends from distant lands who before had been but names, to share their experiences and to sense their devotion, was to become "knit and united" in spiritual friendliness. Enhancement of the personal in its relation to the divine has always been a Quaker fundamental, and these intimate associations were basic to the purpose and plan of the World Conference.

This outflow of personality in individual association, in combination with corporate worship and seeking, is organic with Friends. In its closing hour the Conference was reminded of the memorable gathering of Friends at Newport, Rhode Island, in 1662, which George Fox attended and which he characterized as "clean, sweet and savory." He records that when it came to an end, those attending found it very hard to part—so much so that Friends spent two days taking leave of one another. After ten days together, this citation from the early history of the Society meant much more to Friends assembled in 1937, than it could have meant before. Indeed, Joseph Howie of Australia expressed the feeling of all when he arose and said that we would soon separate but that we would never take leave of one another.

This was a world conference not only in geographical extent and inclusiveness but in the large representation of youth and its active participation in the thought and work of the Conference. For this the gathering was clearly distinctive. It evoked the first comment made by the correspondent of a widely known religious journal who is accustomed to covering church assemblies. It seemed that the purpose of the Conference Committee to have at least one third of the accredited attenders under thirty-five years of age had been approximated. Thus did the Quaker young people of the world give clear and vigorous expression to the long thoughts of youth for this troubled generation.

Another thing which impressed the above mentioned correspondent—one which we Friends assume as a matter of course—was the fact that the Conference was composed equally of women and men, all fully participating in business and discussion. It was in fact in line with Friends' historic testimony to the equality of the sexes that it was a woman Friend, Anna Griscom Elkinton, who, as Chairman of the World Conference Committee, so ably directed the plans which were consummated at Swarthmore and Haverford.

In still another sense the Conference justified and exemplified one of our fundamental principles—that

of the priesthood of believers, or the spiritual democracy of those who worship Him in spirit and in truth. A discerning observer was heard to remark that he doubted whether any other "ecclesiastical" body could demonstrate so high a standard of "lay member" participation. This was marked first, and properly, in the contribution made to the fellowship and worship groups, also in the consideration of the Commission subjects, and in the general discussion in the plenary sessions.

TANGIBLE RESULTS OF THE CONFERENCE

What are the tangible results of the Conference? What did it all amount to? These and similar questions are put to Friends as they return home. "The height of this mountain," said Alfons Paquet of Germany, "will be measured, not here, but at some distance." Perspective is required, and the record of achievement which will follow. Nevertheless some quite definite accomplishments may be cited, along with the all-important intangible values which we have indicated. Steps were taken toward setting up a consultative World Committee, as the tangible expression of the growing aspiration for world unity among Friends. "You larger groups," declared Asta Brugelmann of Germany feelingly, "do not realize the importance of closer world cooperation and collaboration. We stretch out our hands to you in gratitude and expectancy. Do not let us go back empty handed." Appointment of the Committee was partial answer to this moving appeal. It gives assurance to the small, isolated Quaker groups that they have the sympathetic support of the larger ones. "We must be as loyal to them as they are to us," admonished Henry J. Cadbury. As he plainly intimated, however, the Conference may in reality mean more to the larger groups which are the more provincial, more complacent and less sensitive to truth, than are the newer and smaller groups. Would that our American Yearly Meetings, he exclaimed, could see and feel what this universal spirit of Quakerism means, or may mean, to us and to the world! There lies the responsibility of those who had the privilege of the Conference.

It was a disappointment to many that the Conference issued no formal message or statement. Cer-



ALL SET FOR THE FIRST CUP OF TEA

Alice Yang, China; Geraldine Cadbury, Harry T. Silcock and Barrow Cadbury, England

tainly, they held, if the Society of Friends ever spoke to the conditions of the times, it should so speak now in these days of state idolatry, of ruthless suppression, and of barbarous conflict. The concern was general and for two days the Business Committee, in cooperation with others, labored over it. There was plenty to be said but the right word, kindled with fire, did not quite emerge; and failing that, it was thought wise not to issue "just another" statement, with which church gatherings are characteristically prolific. This reticence, this unwillingness to speak except as the Spirit clearly led, was certainly in line with Quaker practice at its best.

Others held that the gathering was in fact as in name a conference, informal rather than official, and

that its goals were inspiration and power and not pronouncements. "It should be no disappointment to us," said T. Edmund Harvey of England, "if the message of this Conference is left to the lives and words of those here. No manifesto went forth from Pentecost—no statement to the Sanhedrin, no memorial to Pilate—but through those who came under its power its message went unto the uttermost parts."

The conclusion of the whole matter was trenchantly put by Raymond Binford: "What came out of the World Conference?" each of us will be asked when we return home. "I came out of the Conference," will be our reply." May we all make that reply a convincing one.

As Viewed by the Clerk

Rufus Jones Appraises the Conference

I HAVE looked forward to this Conference now in session with more or less grave apprehension. I had wondered whether such a large group of persons, from so many countries, in large measure unknown to one another, and with very diverse backgrounds, could fuse together into a single unified body and could do coherent and constructive business together. The actual event has dispelled the apprehension. It is proving to be a genuine *conference* in the proper meaning of the word.

WORK OF FUSION WELL BEGUN

The preliminary gathering of the visitors from abroad for three days before the general Conference proved to be a very wise preparation for the main event. A number of American Friends were invited to join Friends from abroad and a real fellowship spirit resulted, so that when the Conference actually opened, the work of fusion was well accomplished. The heat which characterizes the Philadelphia region, the first week in September, was very much in evidence, but English Friends quickly learned how to dress to meet it, and after a few gasping days nearly everybody seemed to be adjusted to hothouse life and the weather hardly came in for discussion. It was understood that the young Friends, who formed a noticeable proportion of the gathering, could not have been present if we had met at a cooler time, after schools and colleges had opened.

Some time was required for the speakers to learn how to use the transportable microphones in the open discus-

sions, but after a few experiments with the mechanism, the practice worked well and the large audience found it possible to discuss vital issues almost as effectively as it would have been done in a group of one hundred persons.

It was a striking feature of the Conference that thirteen German Friends were able to be in attendance. They took a valuable part in the consideration of important issues and gave evidence that a very valuable branch of the Society of Friends has grown to maturity in Germany since the All-Friends Conference in 1920. In fact, the world-wide character of the personnel of the Conference was very much in evidence in color, in speech, and in dress.

WHERE FRIENDS ARE WEAK

Friends do not stand very well the deepest and severest test of their spiritual quality—their ability to worship God in spirit and in truth in large corporate gatherings. We talk and write effusively about this major business of life. We can point to glorious passages that have been produced by ready pens, but to *do the thing itself* in actual practice and experience is a rare achievement in any part of the Quaker heritage. It was never up to the ideal in this Conference, but it was at least as good as is usually the case in gatherings of this size. The periods of worship in the small fellowship groups of about fifty persons have been very generally occasions of marked vitality and quite evident spiritual power. It is obviously much more difficult to arrive at a state of concentration and fusion of heart and life and thought when the numbers reach into hundreds and thousands.

I did not feel that general consideration of the central Quaker principle, the Quaker philosophy of life, was done as well as many of the other aspects of thought which came before the Conference. This principle is so deeply rooted in our lives, is implicit rather than explicit for most of us, has so long lain inarticulate below the level of formulation, that discussions of it are apt to hang fire and prove to be a bit unexplosive.

Perhaps on the whole the Conference made the message and mission of the Society as clear and impressive as any gathering of Friends has done, but I cannot speak on this point with great enthusiasm. One important public meeting was held attended by at least three thousand persons, at which a notable interpretation of the spiritual message of the Society of Friends was given. There have been signal words spoken here, but does the rank and file of the Society grasp and experience its unique central truth and



A CORNER ON TEA

Alfons Paquet, Germany, left, and Otto Myslik, Czechoslovakia, in an aside.

its significant way of life? Probably the *life* is deeper than the formulated interpretations. What a failure would emerge if the honey bee tried to explain the mathematics of cell-formation!

DISCUSSIONS ON HIGH LEVEL

The Conference, meeting in the midst of world alarms—the orient aflame with war, Spain tearing out its own vitals, and mysterious submarines sinking peaceful ships in the Mediterranean—has been in a peculiar way confronted with problems of securing justice and of making peace prevail. Three sessions in the middle of the Conference have been dominated by these supreme issues of the modern world. The discussions have reached high levels of thought and interpretations. They have been carried on in a spirit of forbearance and much of the time in essential unity of purpose. I have never seen such a large gathering handle difficult questions in better manner. Only a full report can indicate the general line of conclusions arrived at. I am

merely saying here that the Conference revealed a striking capacity for effective public discussion.

TEA AND FELLOWSHIP FLOW LIKE A RIVER

The spirit of fellowship throughout the entire week has been one of the most attractive features of the Conference. Tea has flowed like a river. Ices have been within easy reach. Food has been excellent and abundant. Groups of friendly talkers have dotted the landscape. With all the pressure of meetings, and more meetings, problems and ever more problems, there has nevertheless been a fine degree of exuberance and thrill and joy. It has been a happy type of Quakerism.

No one can predict what practical results to the Society itself will emerge from this remarkable gathering nor can we foresee what its effect may be beyond our own borders, but we can, at least, say that it has raised a higher tide of spiritual life in many who were present, and it has been a quickening center of inspiration.

The Conference a Melting Pot

By Elbert Russell

IT IS too early to give a matured impression of the Conference. Alfons Paquet told us that the Conference was like a mountain which could be properly appreciated only after getting a distance away from it.

My first impression is that of a smooth-running machine. Due to efficient management our needs were anticipated and promptly provided for by a host of faithful people, seen and unseen. Spirit triumphed over matter and over space and time in order to house the delegates at Haverford and Swarthmore and yet keep them together. The Haverford buses came and went on time—nearly always by a different route—thanks to Chester Roberts. Stragglers and those having special engagements found Will Eves always resourceful in providing private cars. Anna Griscom Elington, Chairman of the General Committee, got grateful credit for the thoroughness of the preparations and Leslie D. Shaffer got deserved ovation for the detailed care with which he arranged everything before and during the Conference, from assigning rooms to making announcements and rounding up reports.

Rufus presided with his usual happy phrase and timely comment—always remembering when to say “clerk” and “clark”—ably seconded and prompted by Paul D. Sturge, Assistant Clerk, who kept the details of business in hand.

The only failures of the machine were from causes beyond human anticipation or control: the excessively hot weather of the first half-week, which made the audience drowsy in the steaming Field House on Thursday night; the demand for ice-cream by everybody—home-born and foreign alike—which held up the line the first day in the High School cafeteria where the Haverford residents got their evening meals; and the capricious jinx which cut off and turned on the amplifiers in Clothier Memorial Hall without rhyme or reason.

CONFERENCE IS ECUMENICAL

The second impression is of the world-wide character of the conference—“ecumenical” is the word we used at Oxford and Edinburgh. We had experimental evidence that the Light of Christ in the soul is both a universal and saving Light. Our chairman quoted the world-wide list of those present at Pentecost as applicable, *mutatis mutandis*, to our gathering. Quakerism is no longer merely an Anglo-Saxon or even Aryan form of Christianity. This was symbolized by the variety of races, tongues and costumes.

Hirakawa San spoke in Japanese, while Gilbert Bowles interpreted. Others spoke English with an accent which showed that English was not their native tongue. Jamaican, Mexican, Malagassy, Japanese, Chinese and Hindu countenances broke the monotony of the white faces. Picturesque touches were lent the assembly by Mrs. Hirakawa's kimona, Alice Yang's long divided skirt, Shoran Singha's Indian turban, and Andrianaly's harp. “That of God in all men” to which the gospel of Christ can make effective appeal and the capacity of all races for the great truths of spiritual religion—these were demonstrated facts at the Conference.

The Conference marked the passing of the first stage of the modern expansion of Quakerism. If in our first missionary efforts there was any sense of religious superiority at the home bases, and of the inferiority of the native converts, that was no longer in evidence here. We met as Quakers and as equals. This change had been foreshadowed by the growing autonomy of the native churches, and symbolized by the merging in England of the Friends Foreign Missionary Association with the War Victims Relief Committee into the Friends Service Council. There is still need for the stronger sections of Quakerism to help the weak all over the globe, but not for domination or patronage.



TWO QUAKER BONNETS

Kipling's “Twain” did meet when Shoran Singha of India and Edith Newlin of Iowa faced each other.

DEPARTURES FROM QUAKER PROCEDURE

In one notable respect this Conference was peculiar. A Quaker meeting—monthly, quarterly or yearly—is theoretically a gathering of the whole membership. The Five Years Meeting is the exception, it being strictly a delegated body; but even so, non-delegates are admitted. The membership of the World Conference was strictly limited as was also the attendance. Non-delegates could listen in through the amplifiers in the Swarthmore meetinghouse; and there were three public meetings in the Swarthmore College Field House, which seated about three thousand. The limitation on attendance was due chiefly to physical limitations. It was practically impossible to house more than one thousand delegates at the two colleges, and Clothier Hall would seat only that number.

The other limitation was that of the Quaker procedure. Even with microphones available for speakers from the floor—which had literally to be held under one's nose—it was difficult to conduct a real Quaker discussion. It would have been out of the question in the Field House. The big meetings there enabled other Friends to hear speakers at the rostrum—thanks to powerful amplifiers—and satisfied the American sense of bigness. The public meeting Sunday evening was claimed to be the biggest gathering of Friends under one roof in all our history. But one could not get there the close exchange of views and the intimate sense of fellowship which are essentials of a Quaker meeting or conference. The discussions in the plenary sessions in Clothier Hall were often not more than a series of short speeches, poorly coordinated.

It was in the smaller forenoon gatherings of the worship-fellowship and the discussion groups on the Commission reports that the most vital religious fellowship and pooling of ideas were attained. The distinctive genius of Quakerism seems best suited to small groups—at least it has not yet learned how to overcome the temptation to talkativeness of a big meeting or to handle intimately the mechanism of an amplifier.

ANCIENT COLDNESS SELTS AWAY

The spirit of fellowship engendered and expressed was possibly the greatest result of the Conference. We stressed anew our common heritage. We learned to understand one another's religious dialects. We faced together our common tasks. We acknowledge together our one Lord and listened together to the call of his Spirit. We took steps to

set up a World Committee, which should help develop a world-wide consciousness, call the attention of the older and stronger sections to the needs of the newer and needier meetings, and help coordinate our service.

In the congenial atmosphere and the religious fervor the last traces of the ancient coldness between sections of the Society melted away. Some English Friends had been carefully coached to be careful of our American differences, but confessed that they could not find them. To this spirit of fellowship the dining room and the afternoon teas on the lawns contributed materially. The teas were furnished by Friends from different local meetings, who vied with one another in the amount and variety of drinks and food provided. Old acquaintances were renewed, new friendships formed; views exchanged, new projects launched, provincialisms lost, and the bonds of a unified world-wide Quakerism multiplied and strengthened. It was a pity that the whole membership of the Society could not have the opportunities to wash away all taint of separation in this warm baptism of Christian love.

SOME HIGH SPOTS OF THE CONFERENCE

The Conference maintained a high level of interest. If I were to pick out the high spots I would mention the following: The Sunday evening meeting at which Elton Trueblood and Herbert Wood interpreted the spiritual message of Friends—Elton, with a lucid fresh illustration and Herbert Wood, with evangelical fervor; the plenary session when Commission III b presented the problems of interracial justice, bringing us a vital sense of the deprivation and suffering of the exploited races; the ministry of the Fisk Jubilee Singers at this session and also during the whole Conference, contributing materially to the appeal of this subject; and the last public meeting, where representatives of six countries spoke on "What Quakerism Means to My Country." Such a program as this last seemed at first somewhat of a venture; but Khalil Totah began with a clear and deliberate account of Quakerism in the Holy Land; Andrianaly relieved the tension in the middle with his lively account of the six thousand Quakers in Madagascar and with the sweetness of his harp—which got the only encore—and James Douglas closed with his witty account of Quakers in the Irish Free State and a weighty summing up. It was fitting that the public meetings should close on the ecumenical note. And then there was the spiritual baptism of the closing session, the fitting climax of it all.

Those Three Days of Grace

What the Little Conference Did

IMMEDIATELY preceding the big Conference was the little one, called the Preliminary. It was an earnest of the good things to come for all. Primarily it was a get-together meeting in which Friends from overseas, joined by a number of American Friends, were oriented to their conference setting. Three days of grace they were, days at the beginning rather than at the close of the great feast, in which acquaintances made, quickly ripened into friendship: days in which meetings for worship and meetings for information were supplemented with entertainment and sight-seeing and friendly visiting about the ubiquitous tea tables. Good will was over all.

Alighting from our car Sunday night on the Swarthmore campus, the first Friend we sighted was Hans Albrecht, Clerk of the German Yearly Meeting, whom we joyfully hailed, not only in his own right but for the sake of his daughter Etta, who when a student at Earlham, had strengthened the friendly bonds between us. Going on into Parrish Hall, the conference center, we were so beset at once with such a cloud of friendly witnesses that it was hard to go about the necessary business of registering and getting located. Thus were we submerged, so to speak, in an atmosphere of contagious friendliness which characterized the Preliminary Conference, in

fine preparation for the larger one to follow.

THE SACRAMENT OF COMRADESHIP

All gathered at the conference breakfast tables next morning in Parrish Hall, when greetings were renewed and overnight comers welcomed. Then and in the days to follow, the large dining room proved integral to the Conference and its purpose. Food and nourishment there were in plenty and in pleasing variety, but over and above the physical necessities, dining tables became communion tables where the sacrament of Christian comradeship was daily taken.

At ten o'clock Friends came together

in the Swarthmore meetinghouse for the first meeting for worship. Almost at once, the international flavor of the meeting was sensed, and it was savory. The Lord's Prayer was spoken in French, a German Friend brought a brief message in his own tongue, while vocal expression came from representatives of other lands, including England, New Zealand and the United States. The thought of the morning focussed in the idea of the Society of Friends as a family of God, gathered in spiritual fellowship, looking for the unexpected.

AMERICAN QUAKERISM SKETCHED

As a means of acquaintance and information, a series of short talks on "Quakerism in My Country" had been arranged for the sessions of the Preliminary Conference, to be continued in an evening session of the Conference as a whole. The Program Committee had felt that the series should be opened by a more extended address on "Quakerism in America," which inclusive and rather difficult assignment was given to Walter C. Woodward, who spoke at the session following the worship period. Not wishing to be too seriously descriptive, he sketched American Quakerism in broad outline, gave some reasons for our "infinite variety," indicated in humorous vein the nature of our differences, played impartially upon some of our Friendly foibles, and concluded with an emphasis upon fundamental aspects of unity among American Friends. In response to quite a general request, this presentation, which was given from brief notes, may be reduced to manuscript form for later publication.

NOT ACCORDING TO PROGRAM

"Afternoon free for rest and recreation." That was what the program said! It belonged on the fiction shelf of the conference library—among the fairy tales. If there was any rest available during those strenuous days we failed to find it, and our recreation was confined to greeting Friends and more Friends. One felt that this unparalleled and zestful opportunity for getting acquainted with Friends from everywhere could not be sacrificed for rest and recreation, even if the latter, amid all the meetings and conferences, were possible.

On Monday evening, Charles F. Jenkins addressed Friends on "Historical Philadelphia and Its Environs," enlivening a comprehensive and broadly informing paper with flashes of humor and bits of anecdote that made it doubly effective. It was a good introduction to the seeing-Philadelphia trip enjoyed on the following afternoon.

DEPARTED FRIENDS STILL SPEAK

Meeting for worship and an installment of the forum on worldwide Quakerism constituted the Tuesday morning program. In the former, the spirit and

legacy of Henry T. Hodgkin, truly a world-minded Friend, were invoked that his benediction and mantle might fall upon Friends. Another beloved Friend and seer much in the thought of the Conference was John Wilhelm Rowntree, whose prayer, now become a Quaker classic, appeared on the title page of the official program and book of the World Conference:

"Thou, O Christ, convince us by thy Spirit,
Thrill us with Thy Divine Passion,
Drown our selfishness in thy invading love,
Lay on us the burden of the world's suffering,
Drive us forth with the Apostolic fervor of thy early church."

As guests of the Conference, Friends were taken Tuesday afternoon on an excursion to Philadelphia. Some eight buses were chartered for the occasion, and in each bus a local Friend acted as announcer or "spieler," pointing out the places of interest along the way. So officiating in our bus was Thomas A. Foulke, Presiding Clerk of Philadelphia Yearly Meeting, Race Street.

FREEDOM OF THE CITY IS RIGHT!

When our fleet of buses reached the limits of the City of Brotherly Love, we were met by a motorcycle officer who escorted us through the crowded streets. Escorted is the word! We had the right of way regardless of stop lights and regular traffic. Imagine the scene: police siren shrieking its warning, motorcycle

cop waving cars to the curb, red lights ignored, and gaping crowds gazing at us to see what it was all about, as our bus fleet, conveying peace-loving and law-abiding Quakers on pilgrimage, crashed and careened its way through the city.

Some Friends questioned the propriety of our being so conducted, and by an armed patrol. If Friends in far-away China choose, as a matter of principle, to hazard their course up the Yangtze without the protection of gun boats, might not we Friends in World Conference assembled assume the risk of the road in Philadelphia? Perhaps it was a little incongruous, not to say inconsistent, but we must admit to getting a big thrill out of that wild ride under police protection. And perhaps there was a bit of historic compensation in visiting Friends thus enjoying the full freedom of the city founded by a great exemplar of their faith. With what mingled feelings must William Penn have looked down upon the scene from his lofty pedestal atop the City Hall! Perhaps he would say to us, in keeping with what was well said to him: run the stop signs with an armed patrol as long as you can, Friends.

MAKING THE ENGLISH LIKE IT

Our main objective, in historic points, was the cradle of American liberty—Independence Hall. It was amusing to see with what gusto and delightful naivete, American Friends conducted their English cousins over the building in which the yoke of the foreign op-



THEY SIT AT THE CLERKS' TABLE

Front row (left to right): Philip J. Thorne, New Zealand; R. Halldan-Nielsen, Denmark; Hans Albrecht, Germany; Jim Lieftinck, Holland; Homer J. Coppock, Western; Andrianaly, Madagascar; William J. Sayers, Indiana.

Second row: Samuel L. Haworth, North Carolina; Najeeb Shem'un, Syria-Palestine; Thomas A. Foulke, Philadelphia (Race); Robert D. Yarnall, Philadelphia (Arch); Allen U. Tomlinson, California; Edith F. Sharpless, Baltimore (Park Avenue); Alice Paige White, North Carolina.
Standing: Milo H. Crosbie, Nebraska; Frances Hart Burke, New York (General Conference); Rudolf Boeck, Austria; Anna Andersen, Norway; Charles A. Whitney, Illinois (in front); Henry H. Perry, New England (Conservative); Charles A. Zavitz, Genesee (Canada); David F. Lane, New York (F. Y. M.); Seiju Hirakawa, Japan; G. Raymond Booth, Canada.

pressor was thrown off, pointing out reverently the crack in the old Liberty Bell, and assuming the grand American manner. We were diverted by "tuning in" on an occasional meaning look exchanged between English visitors. But the Irish! They enjoyed the experience unfeignedly.

"Such noisy Quakers!" a by-stander was heard to exclaim. And so they were, but surely even Friends, chattering in their eager interest, and happy over newly made friends, have license to be a little noisy, and especially when on excursion.

IN THE FOOTSTEPS OF LUCRETIA MOTT

On leaving Independence Hall, a tour of the Friends meetinghouses and centers was made, when the excursionists were divided into three tea groups, one going to Arch Street, a second to South Twelfth, and a third to Race Street, where members of the respective centers were hosts in serving afternoon tea. Our group went to Race Street, where we called upon Sue C. Yerkes, resourceful editor of Friends Intelligencer, and where we met J. Barnard Walton and the staff of the Advancement Committee. Thomas Foulke and William Biddle showed us over the meetinghouse. Having recently read her stimulating biography by Lloyd C. M. Hare, we were thrilled to see the facing seat from which Lucretia Mott was once wont to rise and speak with such clarity and courage.

In the evening meetings of the Preliminary Conference, we were made to realize anew how universal is the language of music. Prior to the regular program, informal musical numbers were given by members of the Conference from abroad—including violin selections from Czechoslovakia and France, piano music from France and England, valiha string harmony from Madagascar, vocal solos from Ireland, quartet melodies from Mexico, and humorous, more or less musical monologues from England.

THOSE ANGEL WINGS DID FLIP

One of these is entitled to a paragraph to itself. On the second evening, irrepressible Allan Jacobs of Jamaica, evidently feeling that the staid Friends needed limbering up, stepped to the front and sang "I want to hear the flipping of the angels' wings when I die." Not only that, but he called upon Friends to join with him. Get that please, dear reader. Remember that we were gathered in Swarthmore meetinghouse, among the Quaker Brahmins of the Philadelphia area—and they were asked to commit themselves *in song* to a desire to hear the flipping of angelic wings! Would they respond? We wanted to know. Quite brazenly, but in our reportorial capacity of course, we turned and looked to see. We saw hesitation, doubt and some dis-

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WHERE A GREAT PEOPLE WAS GATHERED

Public Meetings in Swarthmore Field House Attract Large Audiences

Of necessity the regular sessions of the Conference were restricted to those having delegate status. On three occasions, however, the conference doors were thrown wide open at the new Field House, where all who would might enter in. And it seemed that nearly all would!

Anyone approaching that part of the campus, and observing a cordon of men handling the traffic and directing the parking of several hundred cars might have thought a big varsity game was on with the prestige of dear old Alma Mater at stake. People fairly flowed into the Field House, and the sea of faces to be viewed from the high platform at the front end of the indoor field was impressive. The scene was certainly unusual if not unprecedented in modern Quaker annuals. And what went the crowds out for to see and to hear?

On Thursday evening, the first mass meeting was given to the timely topic of "The Individual Christian and the State." Here was a great opportunity to clarify and emphasize this issue, so inherent in the Quaker conception of religion and life, and so widely pertinent to human welfare today. And the great opportunity was greatly matched.

Henry J. Cadbury gave as clear and penetrating an analysis of the subject as would be expected of his analytical mind. But it was more than analysis. It was a great document, suggestive of a charter of Christian liberty and responsibility in relation to the State. We hope to reproduce it in large part in the near future.

He was followed by T. Edmund Harvey, M. P. of England. What the Henry Cadbury paper did for the mind, his moving address did for the heart. Not that the former lacked moral appeal or the latter intellectual basis, but "Ted" Harvey did preach with moving power the gospel of individual allegiance to the spiritual kingdom. The two addresses comprised a strong combination and we doubt whether a more effective public presentation of the Quaker position on the subject was ever made. The meeting was presided over by Joan M. Fry, whose fitting words of conclusion were an impressive benediction to a notable occasion.

On Sunday evening, very properly, the subject presented was "The Spiritual Message of the Religious Society of Friends," with Charles M. Woodman presiding. He made a brief but "flowery"

introduction, speaking of how the flowers in his summer garden vary greatly in bloom and fragrance, but root in the same soil. So with the world garden of Quakerism, which roots in our common faith of the inner experience.

D. Elton Trueblood of Stanford University gave the first address. It is just two hundred and eighty-five years, he said, from the first Swarthmore to this, where we are now assembled, yet the same message which cut to the heart of Margaret Fell is the message which we give tonight—the message of the light of Christ within.

Very graphically, the speaker told of a visit which he had recently made to the inventor of the new mercury light. Very small it is, but powerfully intensive, a miniature tube of which he held before the audience. Early Friends were not philosophers of the light, but children of the light. They did not discover the light itself, but learned the methods by which it comes. Primary among these was the way of the meeting for worship. It was based not upon a passive silence, but upon intense thought and feeling—an intensity suggested by the powerful mercury light. Just as in the latter a way had to be contrived for carrying off the excess energy Friends found the required release in the outlet of service for humanity.

The second address was given by Herbert G. Wood of England. He reminded his hearers that the Society of Friends is a religious and also a Christian society. To say that we meet on the basis of silence is an understatement—we meet on the basis of the love of God. Friends find in Christ—and Christ crucified—their spiritual center.

Christianity is the religion of the unexpected and the mysterious. It is also the religion of everyday experience: God speaking to us in Jesus, the man of Galilee.

Nature is the art of the God we love. We worship and honor him in our love of his world, and our faith harmonizes with the scientific method. We also honor God in our faithful service to those in need, in seeking justice for them in all the realms of life.

Denouncing the fundamental immorality of the totalitarian dictators is not enough, though we should not practice easy tolerance of the evils they do. We must reconcile as well as denounce.

Excesses of ruthless leaders and revised theories of manifest destiny in an absolute State indicate a reversion to barbarism. Where do we Friends stand? Only as we take Jesus unreservedly as light and life can we fulfill *our* destiny.

"What Quakerism Means To My Country," was effectively presented in a symposium at the third and last of the Field House meetings on Tuesday evening, with Henry Van Etten of France presiding.

Inasmuch as we expect in a latter issue to publish some of the statements made, we shall give but a brief survey of them here.

Undoubtedly the most courageous as well as the most affecting address was given by Seiju Hirakawa, Clerk of Japan Yearly Meeting, with Gilbert Bowles translating. The particular part of the message to which we refer is reproduced elsewhere in these pages.

Khalil Totah, Principal of the Friends School at Ram Allah, Palestine, gave a concise story of the work in this now severely disturbed land, beginning with the service of Eli and Sibyl Jones. That first Quaker missionary journey, he referred to as a return visit to that of Paul and Barnabas, who sailed nineteen centuries before from Antioch to preach Christ to the Graeco-Roman world.

Andrianaly of Madagascar claimed the double distinction of representing two

Yearly Meetings (comprising six thousand Friends in Madagascar) and in being the only Friend at the Conference with but one name. Clever and spontaneous, and with a keen sense of humor, Andrianaly made the popular hit of the evening. Concluding his talk with music on his bamboo wind instrument, he had to respond to an encore.

Per Sundberg demonstrated what even a very small group of concerned Friends may do if they are alert to the situations around them. A unique phase of the situation of Friends in Sweden is the statesmanlike relationship effected with the State Church.

"The India of today is a land of conflicts," said stalwart Shoran Singha in his clear, ringing voice. "Our message must show that religion should not divide people, but that a true conception of God and a realization of the light

within us should unite. The Society of Friends has a unique opportunity to carry on a ministry of reconciliation and regeneration in India."

Speaking of Quakerism in Ireland, James G. Douglas gave an informing picture of his country as regards the relation of Friends to each other and of Friends as a whole to their Catholic neighbors. The future of Quakerism in Ireland depends on the individual faithfulness of its members, who must remember that the Society of Friends is a spiritual leaven rather than a sect. With characteristic flashes of Irish wit, James Douglas delighted as well as informed his hearers.

Much more effectively than many volumes could do, these personal representatives of world-wide Quakerism embodied the meaning and significance of the World Conference.

Plenary Sessions Well Named

World Problems Handled in Ninety Minutes!

PLENARY sessions was right! If sessions were ever "full," they were so. That was the term applied to the general sessions in which the whole Conference came together to consider the subjects presented by the various Commissions. Time was at a premium. As a rule, the Commission in question asked an introducer to present the subject. General discussion followed, after which an appointed Friend rounded up the consideration. If, as on two or three occasions, there was more than one introducer, or concluder, as the case might be, correspondingly less time was left for speaking from the floor. At best, the feeling was general that the open forum opportunity was inadequate to a free and well rounded discussion. It is inevitably so in such a large gathering of so diverse a background, and especially when the agenda is so crowded.

It is manifestly impossible in the space at our disposal to give a really comprehensive report of these plenary sessions. We shall try, however, to present enough to give readers a fairly good idea of the nature and trend of the discussion.

Wednesday Evening Opening Session

A significant hush settled on the large assembly as Rufus Jones arose to open the World Conference of Friends. The hour of consummation had arrived. Years of planning were in the background—the day of realization was at

hand. "We are met," said Rufus, "in the love of God which was eternal before the world was."

Emphasizing the importance of worship, it is not words we need, he said, so much as concentration in our hearts for the discovery of God within us. During this Conference may we all here, in our own tongue, hear what God may speak to us. Everything in the world is unsettled except those things which seem settled wrong. Shadows stretch athwart the earth. The world is off the track. Here we are, a family of idealists, but for the honor of truth we must look at the facts; we must combine idealism and realism. Ideas shot out of pistols on the one hand, or illusory idealism on the other, are worse than nothing. Many "dream rainbows" have gone to smash. We must meet this darkness and disillusion with the fruits of our own experience. It is better for us to meet these conditions with a sure appreciation of the divine possibilities within us than with a catalogue of the sins of men or of nations.

BETTER PREPARED TO FACE TASK

In some ways the Society of Friends is better prepared to face its task than it was when its first World Conference was held in 1920. We are a little more sacrificially minded; we are more closely united, and have somewhat more understanding of the problems we face. Moreover, we are strengthened with new recruits from many lands. We are met

here to pool our accumulated insight and our findings of truth. Beyond these, however, we must seek inspiration beyond the stars—we must be interfused with the light that is stronger than our own. Centuries ago it was said that the spirit of man is as the candle of the Lord. May we light such a flame at this Conference as will never go out.

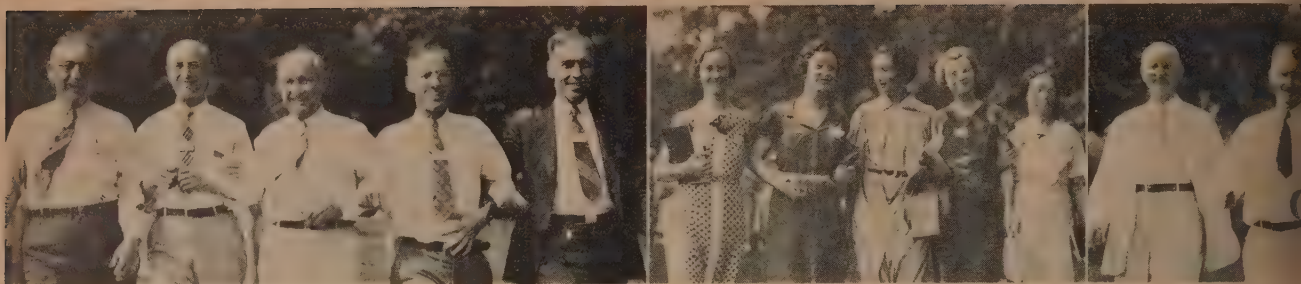
Following his introductory remarks, the Presiding Clerk presented the delegations seated under their respective standards, beginning with those from over seas. It was significant that the delegation from Germany, thirteen strong, received a special hand when it arose. From the time of the organization of the Friends group in Germany, messages of spiritual leading and power from this small Yearly Meeting have been a constant encouragement to the Society of Friends everywhere. There was something of this recognition in the hearty applause which greeted our German Friends.

As chairman of the World Conference Committee, Anna G. Elkinton was presented. She spoke briefly of the importance of the four years spent in preparation—in planning unitedly and in thinking together. Some four hundred Friends had served on the various committees, giving freely of their time and thought. "Now that we are here," said Anna Elkinton, "we must all be true to our convictions, but may we remember that there is more truth available than any of us has yet fathomed."

Friendly Groups from Many Lands



1. Switzerland (no, the tall man next to Bertram Pickard is not F. D. R., but Pierre Ceresole). 2. Holland, with "Sunny Jim" Lieftinck and Robert Limburg playing ends. 3. Scandinavia, (R. Halfdan-Nielsen, Assistant Clerk, second from left). 4. France, (Henry Van Etten, and daughter Colette, second from left). 5. Mexico. 6. New Zealand.



As hosts to the Conference, President William W. Comfort of Haverford College and President Frank Aydelotte of Swarthmore College extended cordial words of greeting. President Comfort referred to himself and to his presidential colleague as "greeters temporal," in that it was their responsibility and privilege to care for the physical necessities of the visitors. President Aydelotte, impressed with the problems which Friends proposed to consider, said that only pacifists would have the courage to tackle them. Central and focal to all problems is justice, which Friends have always sought. Individual liberty is very cheap in the world today and he was encouraged in the realization that Friends have always cherished that inalienable right in all its implications.

On behalf of the Philadelphia area, warm words of welcome and appreciation were given by Joseph Fort Newton, eminent minister and writer. He promptly characterized the Conference as one of the most remarkable gatherings he had ever observed. It appealed to him as a real league of nations—a spiritual league as it were. Paying high tribute to the contribution which Friends had made to the religious and cultural life of Philadelphia, he hoped that Friends might speak the needed new word of God for our world today.

Thursday Afternoon Our Spiritual Message

T. Edmund Harvey of England, presiding, characterized the spiritual message of the Religious Society of Friends as necessarily all inclusive. It must permeate all areas of our life and those of our communities. He introduced Rufus M. Jones, Vice-Chairman of the Commission, who gave the opening paper.

Rufus Jones first noted the importance of the historical background of our message. The Inner Light and its implications date far back of George Fox. As he has done comprehensively in his first volume in the Rowntree series, he showed how Plato, Aristotle and Plotinus are the headwaters of the spiritual conception of man, which is inherent in the Quaker approach to religion.

There are two fundamental conceptions of man and his relation to the Divine. In the first he is utterly bankrupt spiritually by virtue of "the Fall." He is absolutely lost and undone; there is nothing left within him to help. Salvation must be superadded from without. This is known as the orthodox conception although it does not come from Christ himself.

In the second conception man is bad enough, indeed, and needs help—divine help. He cannot find normal spiritual health unaided, cannot lift himself by sheer effort into fullness of life. He must become awake to the revealing and environing life and love of God, which constitutes the heart of the gospel and is at the same time the supreme fact of human experience. And he must responsively cooperate with that divine, seeking love. There must be a double search. It is the glory of man's imperfection that he feels it and knows it and is dissatisfied with it. That something which disturbs him is "a Beyond within him," and God may illumine his spirit and make him God-centered and Christ-centered.

QUAKERISM IN SECOND CATEGORY

There can be little question that historically, Quakerism belongs in the second category—in the Platonic, Johannine, mystical line of thought. This conception was gloriously put by George Fox in his greatest "opening": "I saw that there was an ocean of darkness and death. But I saw that there was an infinite ocean of light and love that flowed over the ocean of darkness. In that I saw the infinite love of God."

The Quaker's life must be first inward and then outward—a genuine transmissive organ of love, ready to sacrifice and suffer, eager to give and to share. And if he is to get that way he must have discovered how to draw upon the divine resources that, like an infinite reservoir, are within the reach of us all. He will hardly regenerate the world until he has the new light himself.

The higher meanings of life, the deeper wisdom of the soul, the sure path of duty, the safe leadings of the Spirit, become ours only gradually. We

become wise and gentle and good and loving, not through receiving infallible communications, but by acting faithfully on the best simple wisdom we possess and through humble obedience to the measure of light we have.

Then, regenerated individually, we must work cooperatively to make the world what it ought to be. Genuinely Christian community life reacts favorably upon the individual. It is a harder task to produce such a community than it is to produce the good individual life. Such community groups are essential to bringing in the Kingdom upon earth.

From the General Discussion

J. HOGE RICKS, Baltimore: Hopes for a genuine spiritual revival, beginning with Friends and going out to all. It must begin with individuals and especially with our young Friends. After the manner of Christ and the disciples we might well go out by two and two. The Mormons have found this an effective method—why not we?

A. FRANK WARD, England: While agreeing that Quakerism belongs historically in the second group, believes also that there is a distinct place for Jesus in the Quaker conception. Rufus Jones is asked to clarify this point.

RESURRECTION MOTIF CENTRAL

RUFUS M. JONES, New England: The Platonic stream is fused with the teaching of Christ through John's gospel. Christ, an invisible presence, the inward Christ, is an eternal spirit. The historic Christ must also be emphasized.

MADELEINE D. ROBSON, England: Central to true religion is the resurrection. It is creative and productive. There will be as much light in the world as we let shine.

JOAN M. FRY, England: Joins Madeleine Robson in emphasizing the importance of the resurrection life in connection with our mystical experience.

FINDING THE DEEPER UNITY

ALEXANDER C. PURDY, New England: It is unfortunate that this report comes so early, when the worship and fellowship groups are just getting under way. There are two types of religious thought and experience. In the first, the religious language of tradition is held dear. Others



find that language meaningless. Our great venture is to find whether or not these two types root together. It is impossible to find a common intellectual position, but deeper unity may be discoverable. The realities of personal experience through the fact of Christ are all important—living those realities among others.

GILBERT BOWLES, Japan: We may well remember how the life and experience of Jesus met the needs of the Hebrews, and others, following his death. If he met those needs in their day, and still meets them in the present, we find fulfillment of deepest significance.

KENNETH C. BARNES, England: We look too much to words and not enough to experience. They are one in essence. The test of the divine life is to be found in action. We must identify our spiritual message with the economically unprivileged about us.

WILLIAM BACON EVANS, Philadelphia: Thinks there is something valid in the first conception of religion as outlined by Rufus Jones. Man needs something of the supernatural, something of grace to save him.

T. EDMUND HARVEY, England: Our differences disappear in the presence of the uniting life. We have had a glimpse today of the divine spirit and of its power. We are here in the creative presence, members of one family, gathered to gain something of the power and blessing of our Lord.

RUFUS M. JONES, in concluding the session, said: "There is a mighty ordination of the pierced hands. If it has come to any here today, there will be a resultful service of sacrifice and light."

Friday Afternoon

The Christian and the State

Francis E. Pollard of England, Chairman of the Commission, gave the introductory address. Progress, he said, is measured by the faithful extension of liberty and the enhancement of the individual spirit. The right of man to have his latent capacities developed in freedom is inherent in Quakerism. In the near language of Aristotle, man is a community animal; hence the importance of the community in the proper development of persons. We must join up to

make right communities, not as ends in themselves, but as means to the common good.

The State is only one of many social organizations for the good of man. Why should we rank nations as great in terms of territory, power and wealth? We do not evaluate persons that way. Why not judge States by the contribution they make to the human good? All developments of State action should be judged by the extent to which they break down the barriers to world welfare.

The citizen of tender conscience can give positive and constructive service to the State and at the same time be watchful to obey the voice of God if it seems to conflict with the claims of rulers.

General Discussion

VINCENT D. NICHOLSON, Philadelphia: If Friends have a reason for existence, here it is—here and in our other testimonies, not in doctrine and theology. Friends in the past have felt to an unusual degree the divine imperative for putting their message into life tensions. We do not sufficiently feel the thrust of that imperative today. We are complacent to hold stock in companies that are unfair to labor. Our own schools decline to accept Negroes. We conform too much to public opinion.

HORACE EATON, New York: The divine imperative should be constantly functioning. The State is changing and temporary—the society behind it is all important. Is the present social order such that Friends can consistently support it? Too few of us have analyzed society in the light of our Quaker ideals. We should do so thoroughly, even mercilessly. Too many of us fail to apply our principles in the light of the truth we know.

HARDER THAN GOING TO PRISON

GEORGE SUTHERLAND, England: Going to prison as a C. O. is comparatively easy—it relieves one of ordinary responsibilities. This question, put recently to a C. O., ought to strike at our very lives: "Why do you who went to prison during war live lives in peacetime that are hardly distinguishable from the lives of others?"

EDWARD THOMAS, New York: As brightly illuminated Christians and Friends we should be traffic lights on the highway of life.

A. WARD APPLIGATE, Wilmington: Our answer to possible conflict with the State must come not from without but deeply from within.

MARGARET PHILIPSON, England: The present State is evil—it can't be patched up. The only way we can put Christianity into practice is through social action to bring about a more Christian State.

RAISING STATE TO HIGHER LEVELS

ROBERT LIMBURG, Holland: We must live on higher levels. This Conference may serve as locks for us. The waters are coming in—we are rising. We must help raise the State to a higher level. The only oath of allegiance he can make is to the Kingdom of God. Cannot Friends start a new community—a new State?

JAMES G. DOUGLAS, Ireland: We need much sympathy and less dogmatism. When the State asks us to do something we can't, we must say so. However, we should cooperate as freely as possible. Doesn't believe the State is wholly evil, no more than are other human groups. Speaks a word for the right kind of nationalism as basis for the world cooperative community which we seek.

JOSEPH B. HOWIE, Australia: Supports James Douglas. The State is neither good nor evil in itself. It renders us many valuable services. Let us accept the State, use it, and help to make it better.

ON LIVING OUR PATRIOTISM

In concluding the consideration of the topic, Elbert Russell, Vice-Chairman of the Commission, said: We can only justify our refusing certain commands of the State by proving our constructive patriotism through the quality of our lives. Patriotism is not evil except when narrow and selfish. Like charity, it may begin at home in our relations to those about us. Quaker patriotism should not be impugned. We have expressed our sense of brotherhood in a thousand ways. Our love for our mission should be limited to any people anywhere. There is no neces-

Religion
of
the
School
of
Carm

sary break between love of country and love of God if we stand squarely on the platform of universal brotherhood.

Friday Night

World Cooperation of Friends

Few Friends have been more strategically placed for appraising the need for international cooperation on the part of Friends than Bertram Pickard has been for the past ten years. In charge of the Friends Center at Geneva, he has surveyed discerningly the world flow of events and has appraised discriminatingly the part which Friends might better play through closer coordination of their efforts. It was appropriate, therefore, that he as Vice-Chairman of the Commission, should present this subject to the Conference.

He pointed out that the German Yearly Meeting, through its Epistle in 1929, voiced the need for world-wide cooperation of Friends. This need has been partially met by the International Committee in Europe. Both it and the World Conference Committee have carried the movement forward.

WORLD COMMITTEE PROPOSED

Bertram Pickard showed how the conception of a world community of Friends is in line with the impulse of historic Quakerism. It is a spiritual growth, to which organization must always be subordinate. It is not the purpose of the Commission, and those who support the idea, to set up a world Society of Friends as such. The maximum use should be made of existing machinery, and whatever new arrangement is made should be consultative rather than executive. For the encouragement of our smaller and more isolated groups, for the exchange of friendly views, and as a clearing-house of information and service, a World Committee for consultation is desirable. Certain areas of need remain uncovered by present organizations: such, for example, as the publication of a world handbook, the preparation of bibliographies, the possible issuance of an international journal, and the stimulation of more inter-visitation among Friends throughout the world.

In concluding his presentation, Bertram Pickard suggested on behalf of the Commission, a plan for setting up the World Committee. The existing International Committee, representing European countries, should be its nucleus, the appointment of additional members being left largely to the Friends Service Council and to the Secretary of the American Friends Service Committee.

General Discussion

Animated discussion followed. It was unfortunate, but inevitable perhaps,

that the merits of the subject were somewhat confused by questions of detail as to procedure. Quite strong feeling was expressed that a World Committee, if appointed, should be more representative in character and that appointments should be made, eventually at least, by Yearly Meetings themselves. Some wanted further clarification as to the purpose and function of the larger organization. Others were favorable in principle but thought more time was needed for consideration. Passmore Elkinton, chairman of the Commission, reminded Friends that they couldn't well wait twenty years for another World Conference and admonished them that something should be done now.

SHORAN SINGHA MAKES APPEAL

In the midst of the discussion Shoran Singha, stalwart figure from India, took the platform and made an impassioned plea for coordinating the work of Friends in the world. Emphasizing the conflict in his country between spiritual and material forces, he plead for action that would enable Friends to send the right interpreter—Rufus M. Jones, specifically—to help his people to the light. The door in India is wide open to Friends and they should be prepared to enter it.

Mary Luise Moll told what the International Committee has accomplished in bringing Friends into closer unity across international borders. It has never exercised legislative or executive power, and she feels that Friends need more confidence to go ahead.

Similarly, Hans Albrecht told how deeply German Friends feel the need of greater unity and fellowship. Greatly appreciating what the International Committee has done, he hoped that its scope may now be extended.

By general consent a proposal was accepted to refer the matter to the Business Committee for further consideration, asking it to name a temporary World Committee, reporting to a later session of the Conference.

BUSINESS COMMITTEE PERSONNEL

In the meantime, it should be explained, the Conference had appointed a Business Committee through which its business should be reviewed and presented. The Committee was composed of the following Friends: Paul D. Sturge, chairman, Robert Davis, Isabel Ross, A. Frank Ward, from England; James G. Douglas, Ireland; Otto Myslik, Czechoslovakia; Hans Albrecht, Germany; Margaret L. Benson, Australia; Blanche Weber, Switzerland; Thomas A. Foulke, Anna H. Brown, Anna G. Elkinton, Leslie D. Shaffer, J. Hoge Ricks and Walter C. Woodward, United States.

Saturday Night

Methods of Achieving Economic Justice

An introductory statement was made by Homer L. Morris, Chairman of Commission Three on Methods of Achieving Economic, Racial and International Justice. Emphasizing the term, methods, he made it plain that the three sections of this Commission had considered the means to the desired end, rather than the completed goal. They had not attempted to define economic justice, for example, which continually enlarges. Methods are of primary importance, inasmuch as they so deeply affect and modify the goals sought.

J. Russell Smith, chairman of the section on economic justice, presented Walter M. Kotschnig as introducer of the subject. The latter, born in Austria, represented Switzerland at the Conference, though he now resides in this country. As a former member of the High Commission of the League of Nations for Refugees, he spoke on the background of wide observation.

MODERN MESSIAHS EXPLAINED

Walter Kotschnig first showed how the present day dictators of totalitarian States have become modern Messiahs. Renouncing nineteenth century liberalism, that centered its interest almost solely in the individual, they have made the larger appeal to something beyond ourselves—to the conception of a wider society in which the individual is merged in the greater good. These men have captured these higher values and capitalized these higher aspirations. Their absolutes are hollow, but they serve as an effective basis of appeal.

The number of Friends in the world is so small that it seems fantastic to think they can be effective in the present situation. However, Quakerism in its belief in God as the absolute and all-inclusive, with its corollaries of human brotherhood and free personality, has the essence of life for which the world is groping. He is not discouraged, therefore, because Friends are so few. We believe in the continued revelation of God, and in humility realize that we cannot, overnight, achieve a perfect order. Let us seek to know the facts of economic conditions and then with intelligence serve our fellow men.

General Discussion

JEROME DAVIS, New England: Is a "convinced" Friend through the work he has seen Friends do. He brings a message to the Conference as a labor leader. Friends are needed to help spiritualize the labor movement. In trying to help prevent exploitation we are serving God. There are good and bad Quaker employers. The former should be leaders in seeking better industrial

Everybody Apparently Happy



St. John (Catchpool) Still the Beloved Disciple



Bevy of Seattle Lasses, "Darling" bride at right



Studying Commission Reports—oh so hard!



Lindley D. Clark. Courtly Gentleman



Delicatessen Sandwich—including Hollingsworth's chin!



Jerome Davis—Adonis



Jabavu of South Africa—Zulu Quaker



Mixed Quartet—Totah, Friedrich, Albrecht and an Editor.



Katharina Peterson of Holland—good as she looks



The Man from Madagascar

relationships. Here he paid high tribute to Barrow Cadbury as an exemplar employer. Friends were urged to encourage trade unionism as an opportunity offered by God for men to work together as brothers. At least get acquainted with the labor leaders in your community. Support the employers who cooperate with trade unionism. The principle should be applied to domestic help in the home as well as to work in the factory. There are some bad Quaker women employers. Come over into the Macedonia of labor and help us. Encourage forums, better education, and other means of raising the status of our brothers who labor. There was a spontaneous burst of applause as the speaker took his seat.

OPPORTUNITY BEFORE AMERICANS

HERBERT PICKLES, England: England has accepted trade unionism, which has become a closed question in his country and he had hoped that we could go on to other considerations, but finds this is a big issue in the United States. There is a great opportunity before American Friends to rise to the situation and help avoid the bitter struggle that was long waged in England. You employers, by your attitude, will largely determine the character of the trade union executives of the future. Encourage capable young men to enter the labor union. Don't curb them. There will be discouragement and disagreement in the conflict of interest—that is inevitable, but accommodation and conciliation are to be found if you will but seek them.

At this stage in the proceedings, Rufus Jones, with one of his pat interpolations, reminded Friends that there was tem-

poral as well as economic justice, and admonished Friends to be brief.

FOR SIMPLICITY OF LIVING

ROGER WILSON, England: He commends the message from France Yearly Meeting which had been distributed among the delegates (and which appeared on the editorial page in our last issue). If Friends are to contribute helpfully to this question of achieving economic justice, we should review our personal living, to see that it is simple and moderate. Our lives should be single-minded, focussed upon the job we have to do, which ought to be spiritually conceived. All our social actions should be done as a spiritual service. Appreciation expressed of the generous and magnanimous aid of moneyed Friends who make it possible for young radical Friends to attend conferences on how to eliminate them!

J. HOGE RICKS, Baltimore: Tells how the Council of Social Agencies in Richmond, Virginia, has cooperated with labor leaders for the physical and moral welfare of labor through maintaining a workers' exchange.

ALVA HERBERT, Australia: The conciliation system in his country and in New Zealand is explained. Finds great need in the United States for a better recognition of the interests of labor.

GOOD WORK OF QUAKER EMPLOYERS

J. HOWARD BRANSON, Philadelphia: Relates how Quaker employers in his area have got together with labor leaders for better understanding. The Social Order Committee, which he represents, has tried to introduce Quaker methods of approach to industrial questions at issue. The results have been encouraging.

ROBERT H. FRAZIER, North Carolina: Calling attention to a letter on the evils of the present social order which had been widely circulated, he refuted certain statements made therein relative to alleged abuses against laboring people in the South.

MARY H. CAMPBELL, England: Will all this be just talk amid such beautiful surroundings, or shall we take these things to heart—especially the manner of our living? It is not required that we espouse poverty, but we do make a plea for self-sacrifice, which is necessary to help bridge the gap and enable us to give our spiritual message.

J. RUSSELL SMITH: The western world is in a period of lull—it hesitates on the verge of further conflict. This is the Quakers' opportunity. We are challenged to put forth our non-force-using methods. Industries should be run for men and not for profits. We need to examine the basis of our present system.

SOCIAL EVILS IN THE HOLD TODAY

BERNARD G. WARING, Philadelphia: Recalls how John Newton, aboard his slave ship, felt especially his nearness to God! What will the future say of us who sail across the sea of life with many social evils in the hold? In our communities and meetings, let us begin to look into situations at home to see what we can do to remedy them. The need is great, and the means are at hand. The Society of Friends will be rejuvenated if we take up this cause of human justice and love.

RUFUS M. JONES, in concluding this session: We have had the vision; let us put it into marching orders.

(Concluded in our next issue)

How Youth was Served

By Tom Jones

IN SPITE of the fact that the personnel of the World Conference was weighted with a number of internationally recognized and proven individuals, long known to all Quakerdom, no observation of that gathering would be complete without some notice of the activity, life, and enthusiasm of the younger Friends who were present. During almost any of the unscheduled evening hours, the Swarthmore campus echoed the voices of some group of spirited young delegates who sang together in front of Parrish Hall, or in the small area beneath Clothier's tower, or wherever they might informally convene. Such visible or audible manifestations were probably the most ap-

Friends World Conference was unique in the large attendance of young Friends. At our request, Tom Jones of New York Yearly Meeting, a student in Earlham College, gives report and impressions of the Conference from a young Friend's point of view.

parent indication of their presence, but there was always an atmosphere, a spirit, in which youth definitely felt at home, and which youth helped to create.

CROSS SECTION OF WORLD YOUTH

Particularly from the viewpoint of a young Friend, then, it appears fortunate that, in the planning of the Conference,

approximately one-third of the delegates were selected from Friends under thirty-five years of age. It was even more fortunate that this arrangement made possible the attendance of a cross section of youth from all parts of the world. The result was, quite literally, an impact of personalities, a frank, eager exchange of ideas and experiences on a plane of mutual understanding.

When I had completed the necessary registration and other preliminaries on the opening day of the Conference, I was assigned to a bed in a large room of Wharton Hall, where about ten young men were staying. Not only was this group international in character, but it soon acquired much of a genuine col-

legiate atmosphere. Out of this first association grew a fellowship and a spirit that became more closely knit as the week passed. The same sort of thing could be seen all over the campus.

The first day or so, then, carried the flavor of a college "freshman week," with the notable difference that here everyone had so much in common with everyone else that the process of getting acquainted was not even a conscious effort. Rather it just seemed to happen.

The personnel of the young Friends present included a limited number of college students, a number who are in social service work, several lawyers, and a few who are entering some sort of business activity. Teaching represented the largest single occupation.

SYMPOSIUM IN SEPARATE SESSION

On Thursday afternoon, the American Young Friends Fellowship conducted the only session in which the younger delegates, met separately. At this time, the young Friends of all nations represented, literally filled the meetinghouse, to hear messages from the visiting Friends, and to formulate plans for a World Conference of Young Friends, scheduled for the summer of 1939.

David Day, head of the Fellowship, presided over the meeting. In opening the session, he explained the history of the Fellowship, its organization, its present status, and how it evolved from an idea brought forth several years ago at a Lake Forest, Illinois, conference. He then introduced young Friends, or representatives of young Friends, from all over the world who brought greetings from their people and told briefly of Friends work in their countries: Laurence F. Addis-Smith of South Africa; Rudolf Boeck of Austria; Alice Yang of China; Ramiro Diaz and Miguel S. Ayuso of Cuba; Jarmila Linkova of Czechoslovakia; David W. Robson of England; Carel Muller von Brakel of Holland; Santosh Lal Robert of India; Clarence Gordon Webb-Harris of Jamaica; Ryumei Yamano of Japan; Juan Reyes Valverde of Mexico; and Siri Leander of Sweden. John Johnson, admittedly not a young Friend himself, interpreted the wishes of New Zealand's Quaker youth when he urged those present to "be radical" in thought and action and stressed the need for a "Christian communism." Andri-analy, the lone delegate from Madagascar, also told of the place which Quakerism is making for itself among the youth of his land.

WORLD CONFERENCE FOR 1939

Horst Rothe, a young German delegate, outlined plans for the World Conference of Young Friends, which is to be held in Holland in the summer of 1939. German Friends are in charge of prepa-

rations for this conference, and Horst Rothe presented a list of profoundly stimulating and searching questions, which are to be used as a basis for discussion there.

Leanore Goodenow, a Philadelphia Friend, concluded the session with a presentation of seminar topics planned for consideration in this country in preparation for the proposed world conference. These questions were largely based on the ones which the German group had prepared.

This brief session was probably the only occasion in which age, as such, created any distinction among the delegates. It is therefore difficult to discuss the activities and outlook of the younger group throughout the rest of the Conference, especially in connection with the scheduled meetings. The social life of the group was more apparent, and it is undoubtedly true that it was through that phase of the week's activity that much in the way of inspiration and hope was created. For instance, it seemed almost unreal to us to read, as the days passed, of the international hatreds that were being stirred to a high pitch, while we could see young members of those nations mingling with complete abandon among their fellow-men of other lands.



FATHER AND DAUGHTER MOTIF
B. F. Whitson and daughter Esther

YOUTH JOINS IN DISCUSSION

In the plenary sessions, occasional contributions, particularly from older "young Friends" comprised a significant part. The same was true of the morning discussions of the Commission reports, where there was active participation on the part of the younger members. This is not meant to imply that there was any apparent distinction in the contributions or ideas on the basis of age, but simply to emphasize that age created no barriers in the course of the programmed activity, and that there was ample opportunity for the expressions of young Friends.

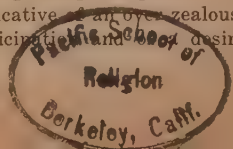
VITAL RELIGION APPEALS

In several of the worship-fellowship groups, which to many were the most valuable and the most meaningful part of the Conference, various questions arose in relation to the place of young people in Friends meetings. On one or two occasions, the objects of these discussions found it necessary to defend their status or to uphold their viewpoint. Concern was raised, for instance, as to the lack of participation of younger people in the local meetings, or as to their infrequent expression of subjects that have been really weighty to them. Further, there appeared to be concern as to the decline of interest in the whole field of religion among the younger generation as a whole. Part of the answer to these queries grew out of the very life of the Conference itself—that is, where religion can prove a dynamic and positive force, where it proves itself a real basis and foundation for the direction of one's life, then it is not necessary to seek further for an appeal to the young people.

WOULD BUILD A BETTER SOCIETY

Quite significantly, I think, the number of young Friends active in extra-regular sessions of one sort or another was apparent. For instance, a large part of the group concerned with the part Friends should play in building a socialist society consisted of younger delegates, as may be discerned from the list of signatures affixed to the statement which that group prepared. Again, the meeting relating to voluntary simplicity, led by a group of young English Friends, including Roger Wilson, Richard Wright, Hugh Doncaster, and others, was composed largely of young representatives. Thus the apparent need of some basic economic reform, both in one's individual life and action, and in society as a whole, was sensed by the young Friends, particularly those of other lands.

It might be reasonable to say that there was some disappointment in the outcome of the Conference felt by the young delegates present. This may be indicative of a type of zealotry, of high anticipation and a desire to get the



most out of every opportunity. I hope that it is.

HAVE SENSE OF CONFIDENCE

Strangely enough, the position of young Friends at the Conference did not seem to be that of bewildered seekers, but rather of persons quite aware that they had definite places and functions to ful-

fill. There seemed to radiate from the group, confidence rather than doubt. There seemed to be a full awareness of the challenge of present day crises, a sense of the need for social reconstruction and an eager readiness to accept these challenges. One challenge in particular made a strong appeal to conference-going Quaker youth, and that was

that Quakerism, throughout the world and in each country, has great opportunity through unification to help in building the universal, Christian civilization towards which we all look hopefully. To achieve such unity, both among ourselves and in the world at large is one of the tasks which faces Quaker youth.

Roving Over the Conference

Small Grist for the Editor's Mill

RECENT re-election to Parliament, after having wandered for some years in the political wilderness (or perhaps the wandering was done by Parliament) has not altered the unaffected simplicity of T. Edmund Harvey. When congratulated on his return to Commons he indicated that it was rather a case of "standing in the need of prayer" than one for congratulation. It is well within truth to say that no Friend on the grounds made a greater contribution to the spiritual life of the Conference.

A vivacious and voluble visitor from abroad was "Rudy" Boeck of Vienna who talks like a Frenchman. Classed as a young Friend, he is Clerk of the Vienna Quaker group. By profession he is an architect, and is engaged in the Engineering Department of Vienna, which has done such valuable work in the post-war period in housing and land settlement. Rudolph, an artist to the tips of his engineering fingers, doesn't think much of our skyscrapers. Their construction, he contends, is a mere matter of organization, not of technique. But he does wax enthusiastic over our wonderful bridges, marvels of engineering achievement, as artistic and sensitive as they are utilitarian.

In 1920, the first World Conference was presided over in London by a "clark." We had expected to be "clerked" this time, but Rufus was inclined when in Rome to do as Carthage does. As a matter of fact, his batting average was about "arf and arf."

Two English Friends were overheard discussing American tea. They conceded that it should not be considered as superior or inferior but just different. *Mirabile dictu!* What more convincing proof could be offered of the conciliatory spirit that pervaded the Conference?

sage of Swarthmore, for example. See the "flipping angels' wings" incident in our "Three Days of Grace" story. At the close of the meeting in question we were expressing to a friend our amazement that our scientific-minded, emotion-protesting Friend would so let himself go. "Oh, don't take Jesse Holmes too seriously by what he says," was the reply. "Don't you know, there isn't a person on these grounds who has a lower boiling point!" Incidentally, we like that full length oil portrait of Jesse, with his noble head among the clouds—trailing clouds of glory and all that sort of thing.

Intriguing echoes have been reaching our shores from that now famous pre-conference meeting at Jordans, at which English Friends who were coming across were sagely advised by Neave Brayshaw and Harvey Theobald, and perhaps by others, of what they would find over here and of what they might expect and not expect of American Friends. Since what was said is "off the record," and was "just among friends" (except for the unexpected and unknown presence of the two wandering American Friends, Merle Davis and Willard Trueblood) we shall not embarrass anyone by divulging some of the things said. One admonition,

however, is too good to keep. Conference-attending Friends were warned that Americans have no sense of humor! Fe, fi, fo fum!

Here is one joke that we American Friends can appreciate. On the day of the excursion to Philly and the visit to Independence Hall, some of our English visitors eagerly signed what they took to be the big guest book. Later a scrutinizing colleague called their attention to the fact that they had signed a patriotic pledge to defend the Constitution of the United States. That is definitely *on* the record!

Friends in Sweden have a new kind of inferiority complex. They are apologetic because they are so superior! The group is made up almost entirely from the intelligentsia, including educationalists and authors. One of the latter, whose name appears on several well known books, was at the Conference in the person of Nanny Johansson. (She ought to leaven the group, however, as she was born a poor country girl, had little schooling and worked in a factory when a child.) Swedish Friends feel that in the spirit of true Quakerism and human brotherhood their group should include some "earthy" persons. They are greatly cheered over the prospect that a man who is a gardener is about to apply for membership.

President Clyde A. Milner's ministerial ego was quite inflated when Clarence Webb-Harris of Jamaica accosted him at the Conference to raise a question regarding the text from which he had heard Clyde preach a sermon at Earlham College ten years ago. Some sermon that must have been—or at least a great text!

Though a resident of Paris and a member of the delegation from France, Raissa Soudarskaia, who proved her virtuosity as a pianist at the Preliminary Conference, is Russian, as her name clearly im-



YET NOTABLES IN THEIR OWN RIGHT

Roger Clark, grandson of John Bright, and Isabel Ross, descendant of Margaret Fell

One gets a new line on Friends on their home heath: Jesse Holmes, the erudite

plies. She became an exile when the present regime came into power. As a one-time student of the great Rubenstein, she certainly belongs in the apostolic succession—if some one will kindly “transpose” that for us.

Active in the Conference was Isabel Ross of England, who with her husband is a widely recognized authority on race problems in Africa, they having had long years of residence and observation in that Continent. She is a descendant of Margaret Fell and owns Swarthmore, the old home of her Quaker ancestress. Strange as it may seem, Isabel Ross became a Friend by conviction. For that matter, come to think of it, so did Margaret Fell!

There was another descendant of the Mother of Quakerism at the Conference in the person of Margaret L. Benson. In fact she is even “closer to the throne,” having descended from an older daughter, Isabel Ross tracing through the youngest. Naturally, the Benson home in far away Australia is named Swarthmore. These Friends must have heired some of Margaret Fell’s capacity for affairs—both served on the Business Committee.

Variants from long-established Quaker institutions and procedure appear now and then in the newer European groups. Holland, for example, has a Thirdly Meeting.

Gilbert Bowles of Japan is really tall enough to make two representatives from that country. The Japanese have called him the two-story man. “I would like to have half of that man,” a Japanese girl was heard to remark behind him on the street one day. He and his brother Levi, who was also in attendance, are two of a kind—in stature at least. They stretched up in emulation of the tall corn in Iowa.

We were glad to hear, in the “Quakerism in My Country” forum, John Fredrick Hanson get honorable mention as one of the “founding fathers” in Norway and Denmark. A son, Casper W. Hanson of South Dakota, and a daughter, Florence Nightingale Hanson of Iowa, worthy successors in Friendly concern and work, attended the Conference.

So far as we know, Anna Braithwaite Thomas of Baltimore and England, is our greatest overseas commuter, having made her fifty-seventh crossing, we are informed, when she returned just prior to the Conference, from a summer in England. On shipboard she met up with R. Halfdan-Nielsen of Denmark, Assistant Clerk at the Conference. Great was their mutual surprise when conver-



BEHOLD THE PROFESSOR!

This for the interest of those who have followed the Editor's recent travelogues. Left to right—Charles M. Woodman (no, not Walter C. Woodward), Caroline Woodman, Olive R. Lindley, second Lady of the Auto, Harlow Lindley, the Professor, and F. Raymond Jenkins of “The Forecastle.”

sation developed the fact that Anna B. Thomas had been in a home in Denmark at the time of the birth of a baby girl who grew up to become Halfdan-Nielsen’s wife. Yes, a small world—especially in Friendly circles.

One of the few lapses during the week: for group singing at the breakfast tables one morning, someone led in the “Battle Hymn of the Republic”—a northern war song. The occasion was partly retrieved at noon with one of Whittier’s hymns.

Our condolences to Herschel Folger and Whittier with its 901 counted attenders present on a given Sunday morning. In the *Christian Century* report of the World Conference, Ward Applegate of Wilmington, Ohio, is referred to as pastor of the largest Friends meeting in the world. How could they do that to Southern California? So ephemeral is fame!

Heap too much talk, was what James Downs, the noble Red man from Oklahoma thought of the world-wide gathering—“Just talk, talk, talk,” said he. Our reticent aboriginal Friend had perhaps got tired of being asked what tribe he belonged to and what he had done with his feathers and blanket.

With all the stress and strain of caring for the conference guests, the entertainment committee had a good laugh now and then. One time was when two delegates named Joy and Crabbe asked to room together. In the spirit of the Conference, it is to be hoped that Joy proved more abounding.

Some Friends were frankly mystified. There on the platform was Amy E.

Wallis, one of the capable Recording Clerks, and presently they would see her in the audience—yet looking slightly different. Did their eyes deceive them? Yes, they did, and the mystery was cleared on seeing the two English sisters together, the other being Lucy B. Backhouse. The latter’s husband, Edward Backhouse, had the general responsibility for setting up the London Conference in 1920. Friends will recall that the Leslie Shaffer of that conference was E. Sewell Harris.

One of the London Yearly Meeting delegates was Alfred W. Braithwaite, solicitor (attorney-at-law to us), son of the Quaker historian, William C. Braithwaite. We learn from his fellow countrymen that he wields a sprightly pen and distinguished himself on the boat coming over by a paper on methods of achieving nautical justice. How we coveted a peep into his personal notebook of daily impressions!

While waiting for the Yearly Meeting Clerks to be posed, Hans Albrecht of Germany was surprised on being addressed in French, but not more so than were others present at hearing him and William J. Sayers conversing in a language foreign (by country) to both of them. It was another thing to remark, to a German, that William’s forebears lived at Verdun. Just an incident, indicative of the queer sequels that a Friends conference may disclose.

Friends may be one in spirit, but it was a revelation to many of our western Friends that they are far from one in station and circumstance. A Middle West woman Friend, after attending one of the neighboring meetings on Sunday by



FRIENDLY STALWARTS

James G. Vail and E. Raymond Wilson

appointment, was a guest for dinner in the home of one of the members. "Can I not go out in the kitchen and help with the dinner?" asked this capable housewife of her hostess. The latter demurred courteously, intimating that she thought things were coming along satisfactorily. And was that not her most embarrassing moment when, on being escorted to the dining room she found a liveried butler and three maids!

Swarthmore College Halls are replete with oil portraits of Quaker worthies of the past. Pointing to one stern visage with straight lips, Alvin T. Coate exclaimed, "That Friend knew the answer!" He did that, as did many of his contemporaries. It may not always have been the right answer in some particulars, but he knew it—and there is some virtue and much satisfaction in knowing answers. These pictured ancestors, pillars of the Quaker faith, lent an atmosphere that perhaps helped the conference Friends to greater certitude and confidence.

We doubt whether any Quarterly Meeting had as large a percentage of its membership in attendance as did small, far-away Puget Sound Quarter, clear across the Continent. Here is its honor roll: Floyd and Ruth Schmoie, Ben and Henrietta Darling, Watt and Doris Fallis and son John, Gertrude Shinn, Merle Welch, Bertha Flynn and Arthur Flynn.

With them was Phyllis Awmack, from just across the straits at Victoria, of British Columbia Quarter. The Seattle Friends were all aglow with plans for their new Friends Center adjoining the campus of the University of Washington, of which Beatrice Shipley is to be the director.

English witticisms overheard at our expense: Americans talk not so much through their noses as through their adenoids! (Now was that nice?) . . . What you call ushers we call stewards. Over here, usher seems to mean, "ush! 'ush!" Not so bad!

An English Friend declared that two things he would seek to introduce on his return home: iced tea and corn on the cob. And we noted in the dining room that overseas Friends invariably chose ice cream for dessert.

It was strikingly appropriate that during the plenary session on the race ques-



YOUNGEST GIRLS ON CAMPUS

Agnes L. Tierney and Joan M. Fry see the funny side of one of A. L. T.'s famous jokes.

tion, a dove that had found its way into Clothier Memorial, flew about over assembled Friends. That was a happy harbinger, except for the fact that the ushers had a hard time putting salt on its tail.

A focal center of interest and admiration was the original of Percy Bigland's famous painting, "The Quaker Wedding." Owned by Hannah Clothier Hull, it was displayed in the Board Room of Clothier Memorial. We have understood that with the exception of the bride (just why that notable exception we could never fathom) the figures were painted to represent living Friends. The wife of the groom in the picture, Sylvia M. Aggs, daughter of Professor Sylvanus Thompson, was at the Conference, accompanied by her daughter, Gulielma Mary. The little boy

in the foreground of the painting grew up—and away up—to be George Gillett Whitney, of Westtown, the artist, who did the fine illustrations for "Elizabeth Fry," by his biographer wife, Janet Payne Whitney.

Not King Alcohol but King Beer was much in evidence on the conference grounds. He is a versatile English Friend, an educator, picturesque in appearance, who has a gift for getting at the heart of the matter. So much for the "content" of King Beer.

A Pennsylvania Dutchman knew where to lay the blame for the rainy weather which featured the first of the week. "It's them Quakers that's meeting over at Swarthmore," he said to a housewife to whom he delivered vegetables. "They don't hold for baptizing, and the Lord brought this rain on 'em."

In our talk at the Preliminary Conference on American Quakerism, we remarked that over here we have convinced Friends and unconvinced Friends. Robert Davis confided to us afterward that in England they also have some over-convinced Friends.

One of the most lovable Friends in attendance was Alice Yang, an exquisite



CAUGHT IN A PICKLE!

Marie Cassell in the clutch of Herbert Pickles—and seems to like it

Chinese flower. She will spend the year at St. Louis, where she is to study at the university and devote part of her time to work for Chinese students. Joyfully she greeted Harry T. Silcock almost as a father. When the Silcocks lived in China she was much in their home and helped them with the children.

"As large as England, without Yorkshire," said Charles F. Jenkins in his address, in making a geographical comparison. He got an unexpected laugh, forgetting the number of Yorkshire Friends before him. "Yorkshire may not be a part of England," remarked Kenneth Burdon of Leeds, afterward, "but it holds the national cricket championship." Atta Englishman!

Philip John Thorne, spokesman for New Zealand in the "Quakerism in My Country" symposium, years ago met on shipboard a humble, unknown Friend who gave him a copy of the *London Friend* to read. He found therein an article by Rufus Jones which aroused his interest and was the occasion of his becoming a Friend. Henry Van Etten said he became a Friend by reading Caroline Stephen's book, "Quaker Strongholds," in Esperanto. What a fine collection of morals in these incidents!—importance of Quaker periodicals and books, faithfulness of everyday Friends in distributing Friendly literature, and a big boost for the universal language.

Conference guests revelled in the cooling comfort of the showers in the college dormitories. That is, most of them did. An English visitor, however, expressed a preference for a sit-down over a stand-up bawth, while another wanted a lie-down bawth.

Who says Philadelphia Friends do not have a creed? Here it is: "I believe in the fatherhood of God, the brotherhood of man, and the neighborhood of Philadelphia." And the last shall be first!

(To be concluded)

MEETINGS NOT NAMED ON THE CALENDAR

How Friends do like to go to meetings! Crowded as was the daily schedule according to the program, they flocked to the "extra-curricular" meetings that were announced almost continuously. And some of these proved high spots in the Conference days. One was the address by Patrick Malin on the situation in Spain, in which he had been assisting in the relief work of the Service Committee.

On other days public meetings were held to consider the international crisis and what course should be pursued toward keeping this country out of war. There was far from agreement in these

sessions—especially in the one in which the sanctionists and the anti-sanctionists gave vent freely. Fred Libby, the apostle of neutrality, was in fervid form.

Perhaps the most persistent announcement was that calling the almost daily gathering of those interested in Christian Socialism. Jerome Davis, together with overseas Friends, greatly stimulated



Marie Luise Moll in her Austrian costume (cut off mostly by photographer)

this group. The Young Friends had one meeting, as reported by Tom Jones in another article. Adherents to Esperanto were enthusiastic and loyal if not numerous.

We should not forget to give honorable mention to the meetings on the simple life. Following an announcement of a gathering to take place at Haverford, saying transportation would be furnished, Rufus remarked it seemed incongruous that devotees of the simple life should travel in automobiles. Seriously, however, this group was dealing with a fundamental testimony that should be of general concern to Friends.

In addition to these, there were school

Important Editorial Announcement

While this is the special World Conference number, the conference reports will continue in our next issue, and addresses and matters growing out of the conference will appear in succeeding issues. This number is being mailed to many who are not subscribers. For their information, and for the information of all, we announce that we are making this special subscription offer. From date to January 1, 1939, THE AMERICAN FRIEND may be had for \$1.50; foreign countries, \$2.00. In other words, the rest of this year and all of next, at the regular subscription price for one year.

and college reunions, book talks, mission interested meetings, Friends publication conferences, and others. In short, there was no trouble whatever in finding a meeting to attend if the urge was insistent.

DARLING IS THE NAME!

What would such a gathering be without a bridal couple or two? In former days it was not infrequent for Quaker couples to go to Yearly Meeting on their honeymoon. While that custom has passed, the World Conference assumed such proportions in Quaker thought as to revive the idea. A recently constituted bride and groom were present from Puget Sound Quarterly Meeting. And the name was Darling! Ben and Henrietta Welch Darling, pillar Friends out their way.

Then there were Alfred and Ruth Balderston Cope, lambs in the Service Committee bosom. From Ireland came newly weds of honored name in the persons of Victor E. H. and Mary Winifred Burne Bewley. We believe, too, there was a bridal couple present from England but the name eludes us.

It was our thought to assemble all these darlings for illustrative purposes but found them elusive and camera shy.

A COURAGEOUS STATEMENT FROM THE HEART

These words were spoken by Seiju Hirakawa, Clerk of Japan Yearly Meeting, at the mass meeting at the Field House, on the evening devoted to the symposium, "What Quakerism Means to My Country."

I regret deeply the fact of the undeclared war between Japan and China. We recall that Jesus taught, "Thou shalt love thy neighbor." We also know that neighbors sometimes quarrel, each one defending his own point of view. But I have no defense to make.

A few days ago, when my wife and I first met Dr. S. D. Du, the Friend who has traveled all the way from far West China to attend this Conference, we had no words to speak. My wife could only express her humiliation and grief with silent tears. And I saw Dr. Du wipe the mist from his glasses. Those tears were more eloquent than a hundred words of explanation or apology. As we view the present currents of life and thought, these seem to be moving straight against the faith and message of Friends. But we discern that our present mission is not simply to criticize, oppose or protest against these currents. We are called to demonstrate that our faith is the key to the solution to the difficult problem of our day. This demonstration can be made only through a great creative spirit and by full accord in cooperative work.

There is need for economic and political cooperation. But the most essential thing is spiritual cooperation. The Christianization of the world must be the joint responsibility and the cooperative task of Christians. Without the Christian transformation of the world, world peace will not come. Without the transformation of Japan by the Christian gospel, true peace will not come to the Far East. To this end, I appeal for your cooperation and your prayers.

REGIONAL CONFERENCE AT PROVIDENCE

At the New England Regional Conference of Friends, which was held in Providence, Rhode Island, September 11, 12, and 13, three general concerns seemed to assume major importance, although a number of other matters were considered with earnest interest. The first concern was for greater unity with Friends and others the world over; the second was for greater unity and understanding in New England; and the third was for the strengthening and upbuilding of local meetings.

The attendance at the Conference taxed the dormitory accommodations of Moses Brown School and Lincoln School, which can care for about two hundred persons. Other Friends who came to individual meetings brought the total registration up to something more than five hundred persons.

Among the Friends from other lands who attended were several from England, including T. Edmund and Irene Harvey, Barrow and Geraldine Cadbury, Sam Peel, St. John Catchpool, and Amy Harris; from Germany, Kate Jergens, Fritz Giesler, and Alfons Paquet; from France, Germaine Melon-Hallard and Magdeleine Levy; from Holland, Carel Muller Van Brakel; from New Zealand, Dorothy Johnson.

The conference was fortunate in having the services of Rufus M. Jones, whose presence both in the public meetings and outside of them was an inspiration.

The enthusiasm and comradeship which prevailed should contribute largely to putting into practical application the further progress of the Society of Friends.

THOSE THREE DAYS

(Continued from page 413)

may reflected on faces here and there. One Quaker notable in particular we sought. That morning, in the worship period, he had spoken strongly in deprecation of the use of emotional language that doesn't really mean anything. He was for the exact truth as phrased in scientific terminology. What now would be his reaction to this flipping of angels'

wings? Soon we saw him—and we knew that salvation had come unto Jerusalem, for Jesse H. Holmes singing lustily, "led all the rest."

And the Preliminary Conference had had its perfect work.

SIXTY-FIRST ANNIVERSARY AT CHARLOTTESVILLE

On September 12th the Charlottesville Meeting, between Knightstown and Greenfield, Indiana, celebrated the sixty-fifth anniversary of the setting up of its Preparative Meeting. A splendid day was enjoyed, the attendance was good, the interest was deep, the exercises were well planned, the fellowship was rich. Robert E. Cope, a former pastor, now at New Castle, brought the morning sermon, a message fully appropriate for the occasion, a stimulating challenge to future achievement.

The usual bounteous basket dinner was an outstanding feature. The afternoon program was varied. There was no address, but special music, readings, and greetings. Edith Hunt prepared an interesting history, and read it herself, as she is well able to do. Two poems were dramatized, "The Quaker Widow" and "The Incomplete Revelation." There was an interesting exhibit of relics and antiques representative of earlier Quaker life.

No charter member of the Charlottesville Meeting is now living. There are a few persons in the Quarterly Meeting whose memory goes back to the origin of the Meeting. But there seems to be no available record of the exact date of the first meeting for worship. The first gathering for worship was in Henry Bundy's broom shop, just across the street from where the present meetinghouse stands. Other meetings were held in Henry Bundy's home. At first the Quarterly Meeting did not consider Charlottesville a good prospect. But after two or three years, Walnut Ridge Monthly Meet-

ing of Women Friends concurred with men Friends in approving the request of Charlottesville Friends for the setting up of a Meeting for Worship and a Preparative Meeting. This was in October, 1872, and in the following month Walnut Ridge Quarterly Meeting also approved the request, and appointed a committee to attend the setting-up of the new Meeting.

Charlottesville remained a part of Walnut Ridge Monthly Meeting till 1919, when it was set off as a separate Monthly Meeting. We have no available record of just when the first meetinghouse was erected. But a little over thirty years ago the building was moved nearer the street, and was remodeled and rebuilt. It has recently been repaired and painted inside and out, so that it presents an attractive appearance to the passerby as well as to the worshippers. Homer G. Biddlecum, the present pastor, is beginning his third year of service.

GENERAL NEWS NOTES

Winnifred Wildman of Selma, Ohio, has been appointed General Secretary of the Racine, Wisconsin, Y. W. C. A., and entered upon her duties immediately following the close of the World Conference of Friends, which she attended.

* * *

A reunion of Conscientious Objectors of Camp Meade occurred on August 22 at Camp Lookabout, Westminster, Maryland, when approximately forty of Camp Meade's two hundred, or so, graduates assembled for a time of fellowship and reminiscence. Among those attending were many Friends, some of whom participated in the Sunday's program. In the open forum in the afternoon, Raymond Wilson and Joshua L. Bailey, Jr., the latter representing the Fellowship of Reconciliation, spoke, and among the addresses which followed was one by Edwin C. Zavitz, headmaster of the Friends School of Baltimore. Two members of Emergency Peace Campaign caravans also told of their experiences, thus bringing a contemporary note into the discussion of pacifist methods of procedure.

* * *

Allen's Neck Meeting, of Dartmouth, Massachusetts, was greatly privileged to entertain two of the delegates to the Friends World Conference for parts of two days: Otto Myslik of Prague, Czechoslovakia, and Edna M. Robinson of Hull, England. They were transported to and from New England before the World Conference began by Susanna Hicks of Lansdowne, Pennsylvania. An informal meeting was held at Allen's Neck, and the visiting Friends also attended Dartmouth Monthly Meeting at Smith's Neck. In addition to the messages of these Friends from abroad, the music Otto Myslik produced from a violin

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helped to make the visit a memorable occasion.

* * * *

Wichita Quarterly Meeting was held on September 10 to 12 at the University Friends Church, Wichita, Kansas. Bertha S. Sumpter led the devotional service in the Ministry and Oversight meeting. The Friday evening program was in charge of the Stewardship Committee: a short play, "Ways and A Way," was presented, this being followed by a message from Richard Wiles, pastor of the North Wichita Church. On Saturday morning a message from Gorman Doubleday, recently chosen associate pastor of University Church, was heard. Following the noon-day lunch served by the local church, a business session was held, when Nathan Pickett and Alta Bailey were again appointed Clerks for the coming year. On Sunday morning Frank Davies, who has been our Yearly Meeting Superintendent but who has resigned to take up work in another Yearly Meeting, brought his farewell message to our Quarterly Meeting. The Christian Endeavorers held their quarterly conference on Sunday afternoon, with Frank Davies as speaker.

* * * *

The July meeting of the Contentnea, North Carolina, Quarter was held in the newly repaired meetinghouse at Oakland, where Friends, under the leadership of Elbert and Inez Newlin, have taken a very ordinary building and transformed it into a well equipped and beautiful place for worship. Ministers visiting the Quarterly Meeting were Samuel L. Haworth and Murray C. Johnson, Yearly Meeting Clerk and Field Secretary, respectively. Robert Pelt, a former minister, now located in Ohio, was also present.

* * * *

Benjamin H. Harris, formerly pastor of the Stuart Meeting in Iowa, has recently become pastor of the Bear Creek Meeting in the same State.

* * * *

Bascomb and Dovie Rollins, with their two children, have recently moved into the thoroughly redecorated parsonage at Goldsboro, where they will assume the work formerly in the hands of Calvin and Marie Gregory, now pastors of the Winston-Salem Meeting. . . . An arrangement has been effected whereby the Goldsboro Meeting, by buying certain stocks, will be able, after six and a half years, to turn over the amount of one thousand dollars to the Aged and Infirm Ministers Endowment Fund of North Carolina Yearly Meeting. . . . The Junior Meeting, under the supervision of Annie Belle Edgerton, meets each Sunday, and both participants and interested observers of its progress are enthusiastic about its value and success.

BEYOND DILEMMAS

\$2.00

Quakerism, standing as it has for social justice guided by the "Inward Light," is shown in modern interpretation in this new book, "BEYOND DILEMMAS," containing thirteen chapters written by prominent contemporary Quakers, each a leader in his own field,—

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Elbert Russell

J. Russell Smith

Douglas V. Steere

D. Elton Trueblood

Dr. S. B. Laughlin, Professor of Sociology and Anthropology, Willamette University, Editor of the book, states, "This entire book, it is hoped, will attain the unity, completeness, and sense of fitness, that is sometimes attained in a Friends' Meeting for worship when a number of Friends present different aspects of truth that give a feeling of harmony, without duplication or contradiction—the final result being the stimulation of thought that leads to action and a higher plane of living—the prophetic note at its best."

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

From her ranch home sixty miles out from Fort Morgan, Colorado, Elizabeth Marsh Jensen, formerly associated with the Friends Central Offices at Richmond and the American Friends Service Committee work at 20 South Twelfth Street,

Philadelphia, writes a note of greeting to the new members of the Central Office staff. In the course of her letter she comments briefly on their summer run of visitors, some one hundred and thirty of them up to September 14—and still the Jensens wish for more! Of her young daughter she writes: "Karen is a husky 'long yearling' now, and vastly more interesting than the bovine yearlings!"

INFORMATION DESIRED

The Social Service Committee of the Philadelphia Yearly Meeting (Race Street) is attempting to assemble a list of all Friends who are doing social work. They will greatly appreciate the cooperation of our readers in sending the names and addresses of any Friends known to be engaged in this profession to the Social Service Committee, 1515 Cherry Street, Philadelphia.

LECTURES AT PENDLE HILL

The opening lectures at Pendle Hill School, Wallingford, Pennsylvania, will be given by Herbert G. Wood, Director of Studies at Woodbrooke School in England. He will speak on "Friends and the Social Order" on Saturday, October 2, at

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JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

8 p.m. and on "Henry T. Hodgkin and his Educational Ideals," on Sunday, October 3, at 4 p.m. Tea will be served at three o'clock on the afternoon of October 3.

DEATHS

KENWORTHY—Lucy Newlin Kenworthy, daughter of Zimri and Isabelle Chapman Newlin, was born on a farm near New London, Indiana, November 20, 1856, and died, at Kokomo, Indiana, August 15, 1937. She was a teacher in the Howard County, Indiana, schools for a number of years, teaching in the New London and Kokomo schools for much of this period. She was a birthright Friend, a lifelong worker in the New London Meeting, active in the Bible School, monthly meeting, missionary society, W. C. T. U. and many community activities. In the autumn of 1888 she married Milton Kenworthy and for nearly fifty years was not only a loving devoted companion to him but a true mother to his two sons, who recall her rare tact and sympathy with feelings of gratitude and love.

ROBINSON—At her home in Jamestown, Ohio, August 8, 1937, Ann Eliza Robinson, aged ninety-four years. The daughter of Reuben and Susan Sharp Moorman, she was born, May 5, 1843, just south of Jamestown and with the exception of a short residence in Fayette County, spent her entire life in the community where she was born. She was a faithful member of the Friends Church, which she joined soon after her marriage, October 17, 1860, to James F. Robinson, who died in 1900. Five children survive. Funeral services were conducted by N. C. Trueblood, a former pastor, with Elmer H. Brown, present pastor of the Jamestown Meeting, and others, assisting.

WORTH—Edith Stanton Worth, daughter of Ephraim and Elizabeth Epperson Bowles, died at her home in Wichita, September 14, aged 83 years. She had been a minister more than 50 years. She married William Stanton, an Iowa farmer, in 1874, and to this union were born four sons. With her husband she came to Kansas in 1884, and for several years was the only woman Friends minister in the northern part of the State. After the death of William Stanton, Edith Worth traveled much by buggy to preach and conduct meetings. Her splendid Christian influence is attested by the fact that during these days she was the sole support of her sons, who are now all Christian men, one of them W. Lester Stanton, being a missionary at Chiquimula, Guatemala. In 1893 she married William W. Worth, a minister,

who survives her, and they served as pastors of Friends churches in Oklahoma, Texas and Kansas for several years. The funeral was at University Friends Church, of which she was a member, on September 16. In addition to her husband and sons she is survived by two sisters and three brothers, one of whom is Gilbert Bowles, for 40 years a missionary in Japan.

NOTICE

When traveling through Bedford, Pa., Friends will find comfortable rooms and breakfast at 211 South Juliana Street, one square from the Lincoln Highway and Horse Shoe Trail. ANNIE W. SMITH.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Gerald V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a.m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, Pastor, 125 East University Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a.m., Church School, 9:00 a.m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Vallejo St., Phone Gallup 8138W.

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DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship 11 a.m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 713 Polk St., Phone 2-9384.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 9:45 a.m. Meeting for Worship at 11 a.m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.
Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

QUAKER
EST. 1893

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